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INTERNATIONAL BIBLE STUDY.

August 1, 1886.——„——*John* 12:1-16.
See last Guardian.
August 8.——„——*John* 12 : 20-36.

The Greeks mentioned in the 20th verse, were Gentiles, but were probably proselytes of the gate ; persons like Cornelius, who had become somewhat acquainted with the religious beliefs of the Jews, and were convinced of the truth of their system. They could only come to the Court of the Gentiles. They heard of Jesus and took an opportunity to let him know that they were desirous of seeing him. They speak to Philip about it ; and Philip, with Andrew his brother, conveys the message to the Master. We do not know whether Jesus gave them the interview they wished or not. Perhaps Jesus was unwilling to do anything just now that would arouse the suspicions of the Jewish authorities, or furnish them with a new excuse for disowning him. But he chose to see in this petition of Gentiles a providential intimation that the time was now at hand for the removal of the middle wall of partition between Jews and Gentiles. He exclaimed :—"*The hour is come that the Son of Man should be glorified.*" See John 7 : 39. The prophecies which speak of the Desire of all Nations must be fulfilled. "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone ; but if it die, it bringeth forth much fruit." Jesus strongly affirms this truth, for it is one that men do not easily subscribe to. The seed that is sown is as it were thrown away as a worthless thing, and the powers of nature begin to treat it as such, tearing it to pieces and making it to be no longer a seed. You may preserve it if you like, keeping it safe in a silver box, but it is never any thing but a grain, good for nothing. Only if it die, shall it bring forth bread for the eater and seed for the sower. The life of man depends upon the decomposition of the grain. Do the Gentiles call for me ? Jesus seems to say ; then it behoves me to prepare to die ; to be treated as a worm and no man ; that the life that is in me may become available for those who are now dead in trespasses and sins. And there is a principle here that is applicable to my disciples also. He that loveth his life shall lose it ; and he that hateth his life in this world shall keep it unto life eternal. A man that identifies himself with Jesus must expect to encounter the same hostility that He did, and like him go to a cross. He throws himself away as the farmer throws the seed away ; but through his death, the truth becomes life-giving to many. To serve me is to follow me ; my follower will come to a place of crucifixion, but it will be a place of resurrection and ascension and Pentecostal blessing. My Father honours me by honouring my disciple.

The soul of Jesus is troubled, and he gives expression to it. The question now comes up, What shall he ask of the Father ? Deliverance ? Nay ; he cannot ask that ; for this cause came he into the world ; his incarnation would have been in vain if he had now asked to be freed from the terrible opprobrium that awaited him. The fact that he was the Truth, and that the Truth was to be crucified with him, while Falsehood sat down upon the throne of this world, crushing beneath her feet all the sayings and doings of the Son of God, this was what almost moved him to say, Father, save me from this hour, save my disciples from the eclipse that is drawing nigh. No : Father, glorify thy name. If God's perfections are to be revealed through these harrowing events, let them come.

When this sublime moment was reached in the experience of Jesus, heaven took note of it. There came a voice from heaven, saying, "I have glorified it and will again glorify it." Jesus is the Alpha and Omega of redemption : He is the image of the invisible God. God was glorified in the life and death of Christ. But when Jesus had given up the Ghost, how much the better was the world for that marvellous exhibition of the Godhead ? When the Spirit had descended, Jesus began to be reproduced in his disciples. I am glorified in them.

The people did not know what to make of the voice. Jesus observed that the attestation was for their sakes.

"Now is the judgment of this world ; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto me." Jews and Gentiles, men of all ranks and cultures and races. At the cross of Christ the world was present and the Advocate of God was present, as the followers of Baal and Elijah were together on Carmel ; Jesus was to be judged and overthrown, and the world to be glorified. But when God raised his Son from the dead to his own right hand, the Truth was vindicated and confusion came upon its enemies. There was now no cloak for their sin. It is not the cross only that draws men to Christ ; but the cross and the resurrection. The preacher must show that the Sufferer of Calvary has all power in heaven and in earth.

The people could not understand it all. The expressions used were profound mysteries. He assures them that it is light that is with them ; the difficulty was they had something else they called light, which was darkness. The light dispensed by Jesus would soon be gone from them. He urged them to believe upon this true light, and then become the children of light. These were his last words to the Jews before his arrest.

He now left them. And now what time remained he devoted it to his disciples. "He hid himself." He took up his abode probably in the garden of Gethsemane, not wishing to compromise unnecessarily his friends at Bethany.

WEEKLY REVIEW.

—It seems now to be admitted among astronomers that Mars has two moons. They were lately observed both at Washington and Princeton, in the United States ; and were found just where the previous calculations of Professor Hall required them to be. It seemed anomalous that the earth, the third planet from the sun, should have a moon, and the fourth, Mars, have none, while Jupiter should come next with four. Now there is a regular progression, one, two and four. But the moons of Mars are very small affairs compared with the satellites of Jupiter. Between Mars and Jupiter are the 250 asteroids, many of which would do well as satellites to larger planets, if wanted.

—It is understood that Bishop Ninde will come to India in the coming autumn, to preside in the North India and South India Conferences of the Methodist Episcopal Church. He holds the Bulgarian Conference before coming to India.

—The Rev. William Oakley, of the Church Missionary Society, Ceylon, passed away on the 18th inst. He joined the Mission in 1835 and has spent one year more than half a century among those to whose spiritual good he consecrated his life.

—At the late Mildmay Conference, questions were asked and answers given. Among the questions was an enquiry concerning the meaning of the passage, Where the Spirit of the Lord is there is liberty. The reply was :—

One thing seems clear : that we may have the Spirit of God and yet know very little of liberty. There are many Christians who are in bondage. Where the Spirit is dwelling in the heart, not so much as a Reprover as a Comforter, and is not grieved, there will be liberty. We need liberty for our minds, our consciences, and our wills. He gives liberty to the mind by bringing home the truth ; to the conscience, by the application of the blood that speaketh peace ; to the will, by implanting that love that makes all things easy. Where the Spirit thus dwells and works in the believer he is enabled to realise the truth of the words "Whose service is perfect freedom."

A reference to the context will show that the liberty is liberty to know God. Moses put a veil on his face ; the Jews had a veil on their minds, disabling them to see God in Christ ; so there was in the temple a veil barring out the worshipper. When a man believes in Christ the veil is taken away ; the Spirit of God gives him a filial Spirit and he confidently draws near to God. Adam hid himself, conscious of sin. Jesus said, He that committeth sin is the servant of sin ; the Son shall make you free, by

making you to be a son, with access to the Father.

—A PAPER in Calcutta called the *Khrishtiya Prahari*, (the *Christian Watchman*), edited we presume by a Native Christian, gives a sad account of the Native Christians of Calcutta. The writer thinks that not more than five per cent. of the Bengallee Christians are regenerate persons. The *Indian Christian Herald*, also edited by a Native Christian, thinks the *Watchman* has a keen eye for the fault of his brethren. Native Christians, like European Christians, in large cities like Calcutta, Bombay and Madras, come in contact with a great many influences that are very unfavourable. Many temptations assail them from which Christians in rural districts are comparatively exempt. Especially are they tempted to pride and self-confidence and censoriousness. The best answer to be given by those of whom the *Prahari* writes, is to unite earnestly in prayer, giving heed to our Lord's words: "Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God." We would like to see a movement in this direction undertaken by Native Christians. The *B. Chr. Herald* has some very good remarks here on this subject, still perhaps verging too much to the idea that the Native Church can only be what European Christians make it. Our contemporary says:—

"We have no great anticipation of good coming from eloquent descriptions and powerful denunciations of other people's failings and sins. We have more faith in the pouring in of the pure and the good and the true. The sweet Gospel of Christ, carried into sad degraded human lives by holy gentlemen and women, is the great disinfectant for degraded lives. Bengal is no exception in this case. If all this complaint about the degraded lives of many Christians in Calcutta, do but result in more true effort for the good of these people, then nobody will regret what is taking place. The great evangelizing agencies of the West have in their work for a generation, largely overlooked the boys of the Christian community. This is now being corrected. Still the neglect for a whole generation will not fail to bear evil fruit. Present efforts are, however, but poor and inadequate. Industrial schools must be established. Men must be put into the way of earning a living for their families, so that women may be kept at home to attend to their children. Teach the Christian community the way to help itself and we shall see a better day soon."

—THE *Bombay Catholic Examiner* looks eagerly for the time when the kingdom of Italy shall humble itself before the Pope and render to him the honour which he considers due to him. It says:—

"Italy has to go through all the unpopularity necessarily incurred by a Power which persists in keeping as a prisoner a Soveriegn whom all the rest of the world admires and esteems. With him foreign princes and statesmen are continually engaged in carrying on diplomatic negotiations, and foreign Powers anxiously seek for and accept his mediation in settling their international disputes. In short, every day furnishes some new reason for bringing to a conclusion an abnormal condition of things which places the Government of Italy in a false position and tends to breed discontent among the Italians themselves and greatly to add to the ill-feeling with which that Government is regarded in all parts of the world."

The Pope has as much liberty as any other man in Italy. It is not liberty he wants, but supremacy. We should not wonder if some sort of reconciliation should be come to in time, between the kingdom of Italy and the Pope, but we have not the least idea that the King of Italy will remove his seat from Rome. Our contemporary is jubilant over "the recent victory won by the Catholic party at the Roman Municipal elections." If the people of Italy, after the wonderful deliverance achieved for them in these latter days, fail to avail themselves of that Gospel which God is offering them and which was so long denied to them by the Papacy, it is not impossible that there may be a new fulfilment of the parable of our Lord, of an unclean spirit returning to the habitation from whence it had been cast out and, finding it swept and garnished *and empty*, brought seven other associates and took possession; and "the last end of that man was worse than the first."

—THE Rev. Mr. Dall, Unitarian Missionary in Calcutta, died on the 18th inst. in the Medical College Hospital of that city, in his 71st year, of a painful disease. He spent about 34 years in India. From the *Liberal and the New Dispensation* we take the following notice of his career:—

"His interest in the Brahmo Somaj was strongly marked from the beginning. A warm admirer of Rajah Ram Mohan Roy, he frequently exhorted the people of the land to follow and imitate his glorious life. Mr. Dall's Unitarian beliefs did not prevent him from becoming a member of the Brahmo Somaj of India. It required a great amount of moral courage for a westerner to proclaim his belief in the simple creed of Indian theism. We remember the day when, after a challenge to our Minister, and in spite of the remonstrances of the late Mr. Chamberlain, he took pen, paper and ink and declared himself a Brahmo. Since that period he always joined largely in our movements. In our Nagar Sankirtans he went first with a banner in hand and he was asked to preside at several of our meetings. Mr. Dall's theological beliefs did not coincide with our own; but there was nothing to prevent us from recognising him as a brother who had given his life to be spent away in the cause of our country. He was always a disinterested worker, and we shall never again see another friend equally zealous and good as he. We sincerely deplore his death as that of a dear and intimate friend whose co-operation we honoured and whose sympathy we valued. The lessons of his life will never be lost upon us. May the Father in heaven be ever on his side and his progress unto eternal truth be ever from more to more."

It is certainly very remarkable that one sent out to preach Christianity to the Natives of India, should have found a spiritual home in a communion devised by them.

—THE *Indian Methodist Watchman* has changed its name and appears as the *India Watchman*. The Editor professes none the less to be a minister of the M. E. Church, "intensely in love with her doctrines and rules."

—THE Calcutta Missionary Conference frequently discuss important and interesting questions pertaining to Missions. The subject this month was, "What truths are essential to Missionary Success?" The *Indian Chr. Herald* gives us an outline of the discussion. One of the speakers "pointed out that Christianity consisted of a few simple truths. Councils and Conferences had served only to mar its simplicity. These simple truths had converting power. Man's sinfulness——the depravity of sin——the sinlessness of Christ—the death of Christ ——the resurrection of Christ——man's responsibility—a future judgment——these were truths that had a *dynamic* force."

—A FRIEND in Calcutta sends us a letter about the "Sheik Ahmed" mentioned in a recent letter from Ajmere, but as it adds lately to what we knew before, we do not publish it. This man professed in Calcutta to have been converted by Rev. Dennis Osborne, and to have been compelled by persecution to leave Allahabad with his family. There are few missionaries who have not had to do with pretenders of this kind, and we know of one man who confessed that he had been baptized five or six times.

—THE *Indian Messenger* does not wish that any should be misled by his admissions concerning Christ. "If we accept Christ as a teacher, we accept Buddha, Chaitanya, Nanak also." Christ says, "No man cometh unto the Father but by me." Has the *Messenger* learned this of Christ? If not, it would appear that he is not a learner but a judge.

—SOME years ago, there was a public outcry in Bombay against the surrender of one of our principal thoroughfares to the occupancy of public women, and the Police stirred themselves and had them removed to a street connecting Bellasis Road and Grant Road. This too, happens to be a much-needed road for the public, but it is *tabo'd* to all respectable people, and the nuisance makes itself very unpleasantly felt in the two important roads that it connects. In fact the whole quarter is defiled by it. In Bombay, at the present time it is exceeding difficult for those who have not phenomenal purses, and who do not care to live in *chawls*, to obtain suitable dwelling-places. Why should these priestesses of Vice be so well accommodated? As the Jews in Rome had in less enlightened days a quarter to themselves, isolated from the rest of the city, so should the class we speak of be banished to some Ghetto in the outskirts where the offence will not be so rank, and their solicitations so obtrusive. We are glad to learn that a petition has been prepared and is being numerously signed, for the removal of the present denizens of Cursetji Sooklaji Street.

—ON Friday of last meeting there was a large muster of the members of the Y. M. C. A. of Bombay, to hear what might be said in favour or disfavour of Smoking. To smoke or not to smoke? that is the question, and it seems to be one of some importance. One powerful argument advanced in favour of it was that it was pleasant, and in the minds of some this seemed to neutralize some of the arguments against it. Some were not at all convinced that it was physically injurious, and some were of opinion that it had a soothing effect upon the nerves and mind. Mr. Spurgeon was frequently quoted, and some seemed to find comfort in the thought that if they could not approach him in some of the other respects for which he is distinguished, they could rival him in this. Several spoke against it, and were sure it hindered more than it helped the Christian. The question, What tastes shall we cultivate? is certainly an important one; a *taste* for tobacco may not in all cases involve

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direct harm, perhaps; but suppose it displaces some taste that would bring us in more happiness, more peace of mind, more power to help our neighbour; in this case, we wrong ourselves and our neighbour by cultivating it. We had a friend who was very desirous of reading the Bible which he had previously too much neglected; he was a great smoker; something told him to lay his cheroot aside when he took up the Bible; he was then tempted to cut short his Bible reading that he might turn to his cheroot; he concluded that it was better for him to discard the taste for smoking. Mr. Clark, Sec. of the Y. M. C. A. favoured the meeting with a sketch of the history of tobacco from its discovery in the American Indian's pipe to the present enormous development of the traffic.

—It seems there has been a partition of Patagonia. Chili, on the one side, and the Argentine Confederation on the other, acting like a pair of scissors, have cut poor Patagonia in two. Chili now stretches down the coast all the way to the strait of Magellan, a sort of "Concan" between the Cordillera Ghauts and the Pacific. Terra del Fuego is divided between the two Republics, and Chili takes all the other islands, including Cape Horn.

—Reference was made in our last to a China missionary, passing through Bombay on his way to Jerusalem and America. The Rev. Mr. Crosset went to China as a missionary of the American Board, and after spending some years in that connection, disconnected himself, and has been for many years relying upon his own manual labour for the means of living in a humble way, while prosecuting his mission work in China. Few have more successfully mastered the art of reducing one's personal expenditure than this earnest missionary. He is about sailing as a deck passenger in a steamer for Port Said.

—Five Hindoos have been sentenced to transportation for ten years for killing an old woman whom they chose to regard as a witch and to whose spells they attributed some deaths that had occurred. This was at Keloce in the N. Concan. They were first tried at Tanna where the jury found them guilty of causing *simple hurt*. The case was then sent to the High Court.

—We have a letter from T. E. F. M., Ajmere, giving an account of his endeavour to restore a backslider who professed a desire to return to the Lord, and asking the prayers of our readers that the man may attain to a true faith.

—What is the use of burning "rebel villages" in Burmah, and driving the occupants to the jungle? Is anything gained by this?—The guerilla war goes on in Burmah, and seems likely to.

—A very sad catastrophe is reported from Tinnevelly. A Native theatre, a temporary structure, took fire, and about 100 persons are said to have been burned to death.

NOTICES OF BOOKS AND REPORTS.

Report of the Y. M. Chr. Association of Bombay. Twenty-seven new members and associates were added last year. Since this Report was issued, the books purchased for the Macpherson Library have been received and placed in handsome cases in the Reading-room, where they are available for members. The buildings are free of debt; but the working expenses are considerable. The Report expresses a wish that a larger proportion of the members should be willing to engage in active Christian work, than is the case. The Report testifies to the valuable services rendered by Mr. R. Wilson as Treasurer and Mr. A. R. King as Secretary. These gentlemen having resigned, Mr. F. J. Clark and Mr. Jervis are the present Secretaries.

Report of the Madras Branch of the Chr. Vernacular Education Society. In the Normal School, Dindigal, there were last year 51 students. Cost of training a teacher, for a Mission, Rs. 16 a year. An attack of *dengue* fever was very trying to teachers and scholars. There is a "practising school" connected with the Normal School. A very large amount of printing was done, especially in the department of School Books; English, 170,000 copies; Diglot, 25,000; Tamil, 127,000; Telugu, 12,000. Periodicals, 50,400. Proceeds of sales, Rs. 33,715. Total receipts Rs. 44,689. A letter of Miss C. M. Tucker (A. L. O. E.) is embodied in the Report in which she bears a high tribute to the work of the Society. The C. V. E. Society has done a grand work for India, and we earnestly hope it may not be allowed to droop for want of funds.

Report of the Madras Religious Tract and Book Society. Issued last year 130 publications in 5 languages, viz. Tamil, 53; Telugu, 27; Malayalim, 16; Badaga, 1; English, 33. Four new Tamil books were printed, viz: Homiletics, by Rev. J. Dathie; Spurgeon's Sermons; Moody's Addresses; Songs of Salvation, metrical. Three new books in Telugu, viz: Life of Rev. Robert Noble; Daily Text-Book; Precept upon Precept. A Bible Dictionary is in press. *Progress*, the excellent monthly paper of the Society, has a circulation of 3,907 copies. The total circulation was last year 1,124,915. Of these 314,720 were sold. The Society has been, and continues to be, an immense blessing to the South of India. We make a single extract:—

Some remarks may be made on the "free-thought" literature circulated in India. Mr. H. J. S. Cotton says in *New India*, "Publications, such as the 'Anti-Christian' have been lately started and find a ready sale among Hindoos and Mahomedans," p. 159. The *Anti-Christian*, edited by a young man who had not gone beyond the Entrance examination of the Calcutta University, had a very brief life. *The Philosophic Inquirer* of Madras had announced a few years ago that it would be given up "owing to the lamentable irregularity of the majority of its subscribers in the payment of their dues;" but Colonel Olcott came to the rescue, and it was able to drag on till 1885, when it expired from the same cause. *The Thinker*, also a Madras paper, after piteous appeals to subscribers to pay up, had to be handed over at the end of 1885 to an English secularist. It is so far satisfactory that no freethought journal is at present edited by Natives, although, of course, amid the mushroom growths of the day, new ones may spring up at any time.

"The Natural History of the Marathi Bible." By Rev. Henry J. Bruce, Satara. This pamphlet of 72 pp. treats of the Birds, Reptiles and Mammals mentioned in the Bible, and of the Marathi equivalents of their designations. We do not know that there is any body else in India who could have prepared this book, besides Mr. Bruce. He is not only a good Naturalist but a thorough student and one who attaches the greatest importance to exactness, even in matters where many of us are prone to be negligent, if not reckless. Mr. Bruce hunts his word through ever so many languages, ancient and modern, and is always in at the death. Mr. Bruce has the consolation of knowing that though the *polloi* may not appreciate his work, those who have to do with the translation or revision of the Scriptures will gladly avail themselves of his labours.

Report of the W. India Auxiliary Church Missionary Society. The Ear. Missionaries are 7, including Mr. Jackson of the Money School. Native ordained Pastors and Missionaries, 4. Catechists, 6; Asst. Catechists, 8; Readers, 18. Total of baptized, 1,806; Communicants, 877. Adults baptized last year, 274. Of these 255 were baptized at Aurungabad. The Rev. R. A. Squires gives an encouraging account of the Mission Church, Girgaum, and of the work carried on by it. Also of the Native Chr. Girls' School and the Day School connected with it, under Mrs. and Miss Morris. There are 153 pupils in the latter, and 24 in the former. Mr. Bren and Mr. Jackson report concerning the Money School, Mr. Appaji Bapuji on the Native Church in Bombay, Mr. Daimler on the Mahomedan Mission, Mr. Macartney on the Nassick Mission, Mr. L. Maloba on the work at Sharanpur, Mr. Manwaring on Malegaum, Mr. Sorabji Khursedji on Poona and Mr. Rattonji Nowroji on Aurungabad. Mr. Rattonji referring to the baptism of 255 adults, says they are chiefly from the humblest classes of the Native community. He says:—

They have had trials to bear on their taking up their cross, some more than others; but they have stood the test. In a jaghir village, managed by a Mahomedan official, exercising authority independently of the Nizam's officials, the converts were greatly harassed. The official, on learning that they had consented to be baptised, had sent his peons to watch them and to drive them out of the village. From their unfriendly demeanour I had suspected some opposition, but taking no notice of them I proceeded with the service. No sooner had I finished than the peons began to insist on the converts leaving the village at once. It was an hour of sore trouble and anxiety, the like of which had never taken place before. I felt deeply for them, and was at a loss to to know what to do. I sent four of the agents with a polite message to the official to ask him to countermand his order, as the men had done nothing wrong in embracing Christianity, and to assure him that he would soon find that they had become better inhabitants for their conversion. The man, though civil, seemed determined to carry out his threats. We had but one course left to us. It was prayer. We prayed that God would not let the new converts suffer more than they were able to bear, and that the heart of the official might be softened; and the answer came: with the dawn of day the persecution ceased, and all threats were withdrawn. I have subsequently visited the village and was cheered to find that the converts were in good favour with the officials. Since becoming Christians they have given up their

intoxicating habits, and this has given the man great pleasure."

We must reserve for a future opportunity, further notice of the Report.

We beg to acknowledge receipt of Report of the Free Church of Scotland's Foreign Missions. Exodus to the Hills; Meeting in Calcutta. *The India Watchman*, July. *Missionary Review*, July—August. *Contemporary Review*, June—July. Report of Seamen's Rest, Bombay. The Amens of Christ. (New Am. edition.) McDonald and Gill, Boston.

The Bombay Guardian.

SATURDAY, JULY 31, 1886.

THE CONFLICT.

CHRISTIANITY AND HEATHENISM.

We have frequently sought to indicate the remarkable correspondences between the Brahmoism of our day and the Neo-Platonism which became current about the close of the 2nd century of the Christian era. In the book which we were noticing last week, Uhlhorn's Conflict of Christianity with Heathenism, a work written without reference to India or modern Missions, we find a delineation of Neo-Platonism that one would almost imagine to have been written to supply the Brahmos of India, especially those of the New Dispensation, with the ideas that have found such eloquent expression in their writings. We make some extracts, and our readers will see for themselves the illustration thus afforded of the statement that there is nothing new under the sun, not even the New Dispensation:

"Plotinus endeavoured to show that all philosophic systems had but one aim, and attempted to unite Aristotle and the Stoics with Plato. But Neo-Platonism was at the same time a theology, or more correctly a theosophy. The whole system was pervaded by a moral and religious way of looking at things, corresponding to the strong religious tendency of the age. Thus the knowledge of the Supreme Being was to be gained not by philosophic speculation, but by contemplation, by *immediate intuition*. Indeed, Neo-platonism appeared in the character *of a new revelation*. Ammonius was called 'the inspired of God,' and Platinus believed himself accompanied by not merely a demon, but a god of superior rank."

The words we have italicized will call to the minds of our readers the similar claims advanced by Keshab Chunder Sen. Let us read on:

"Neo-platonism developed into the theology of restored heathenism, which was in this way made to rest on a scientific foundation for the educated. The Neo-platonists, however, purposed not only restoration, but reform. In giving a new foundation for the heathen religion, they purposed also to purify it from the grossest objections, and to communicate to it some elements which Christianity already possessed. For instance, bloody sacrifices were to be abolished and bloodless offerings and prayers were to take their place. Worship also was no longer to consist only of dead ceremonies, but teaching and preaching were to be included in it, according to the example of the Christian Church."

"Consciously or unconsciously, the reformation of Heathenism was evidently guided by the influence of Christianity, and the latter became to such a degree the mainspring of the movement that reformed Heathenism adopted features borrowed from Christianity and even grew to be an imitation of it."

The Brahmo movement, as initiated by Ram Mohun Roy, was specially for the purpose of reforming Hinduism. As it gathered strength and a position, it proceeded to borrow one feature after another from Christianity. It at length became a manifest imitation of it; Christianity orientalized.

"There was, at this time, a general and perceptible desire for an harmonious agreement with Christianity."

"It would show but little knowledge of human nature to found on the fact that Heathenism had come considerably nearer to Christianity the hope that it would henceforth occupy a more friendly attitude towards the Christian faith. These advances on the part of Heathenism may perhaps have made a bridge on which an individual here and there passed over into the Church; but on the whole they would only intensify the antagonism when it was recognized that Christianity would enter into no compromise. For the Heathen now believed that they possessed, and that in a much purer form, the excellences which Christianity was conceded to contain. Hence this Christianity which utterly repudiated union had now the less right to exist. The earlier form of Heathenism would not have had the strength to fight a decisive battle with Christianity. It cannot be denied that this restoration put new strength into Heathenism, though the strength was not of the right kind. And further, the purpose could now be formed of making restored Heathenism serve as a religious foundation *for the restoration of political and national* life, and thus of accomplishing the restoration of the ancient world as a whole."

We must make one more extract:—

"It was recognized that there was something in the new religion (Christianity). The spotless morality of the Christians and the steadfastness of the martyrs made a profound impression. The idea was no longer repudiated that the Christians possessed something which the heathen lacked. Was it not possible then for Heathenism to appropriate this? Could there not as a rival to the Christ of the Christians be set up a heathen Christ, in whose portrait the excellence which belonged to Christianity might be combined with Heathenism?

Of course the Heathenism of ancient Greece and Rome differs widely from Hinduism. Our concern is with the strategy employed by the two systems to resist the advance of Christianity, and we find a remarkable correspondence between the modes of resistance employed in ancient and in modern days. The Greek religion was in intimate reliance with the greatest power of antiquity, the Roman Empire, whose Head was the head of religion and known as Pontifex Maximus and even regarded as in so far an incarnation that worship offered to his image was worship offered to the Olympian deities. And this mightiest of all powers was exerted to the utmost to extinguish Christianity. Persecution after persecution raged against these Non-conformists, and in the measure that the ruling power became sensible of the possibility of the triumph of Christianity, the persecutions increased in rancour and remorselessness. In this respect, instead of a parallel the history of the Church in the 19th Century exhibits a remarkable contrast. The political supremacy belongs to nations that favour Christianity, and heathenism is found in states that have to defer to the former. But the Gospel is preached by those who are far from wishing to invoke the power of the state to put down heathenism. The Gospel demands religious liberty for all, and in its very nature cannot advance except by conviction and voluntary homage.

But the Roman Empire learned at length what it might have learned much sooner, that it had no power to crush a system the followers of which sang praises to God even when they were burning over slow fires. A time came, as we have seen, when thoughtful men perceived that compromise might do what force could not: there were good elements in Christianity and there were good elements in their hereditary religion, and a skilful combination of both would satisfy the felt necessity of reformation among their own people, and take away from Christians the plea for antagonism.

Our Brahmo friends profess to have taken out of the Bible what is really good and true in it, and to have eliminated from Hinduism what was objectionable, and to have reached a New Dispensation, the wonder of the world; a Christianity better than that of the Christians; a Hinduism purged from its stains; an oriental Christ. The parallel here is striking. Neo-platonism had its day; its dawn, rather, speedily passing away; and Brahmoism, we are persuaded, will be made manifest as utterly inadequate to meet the spiritual demands of mankind.

DR. BUCKLEY AND FAITH-HEALING.

We have been reading the Rev. Dr. J. M. Buckley's article in the June *Century* on "Faith-Healing and Kindred Phenomena." Dr. Buckley brings together in this article a great number of extraordinary cures effected by extraordinary means such as animal magnetism, Mesmerism, Spiritualism, visits to sacred shrines, quacks medical and spiritual, tricks of the imagination, &c. An interesting part of the article treats of the way in which people persuade themselves they have diseases which they have not. The doctors might tell us a great deal under this head, if they were so disposed. "Hysteria can simulate every known complaint." "Hypochondria will do the same." This is mentioned to show that the testimony that a person has been healed reflects no light on the problem what he has been cured of, if it was claimed to be an internal disorder. The article strongly emphasizes what most of us are well aware of, viz. that men and women are very easily made to believe that they have diseases which they have not, and that they have been cured of these imaginary diseases. The article is in many respects well fitted to do good. The papers now-a-days are filled with advertisements of remedial preparations and methods, skilfully written with a design to convince the unfortunate reader who falls into the trap that he has some dreadful disease for which the advertiser has the only remedy. The confident expectation that you are going to be cured by this or that means, has itself a healing tendency, especially if your disease is more or less imaginary. The use that Dr. Buckley makes of these facts, appears from the following passage:—

"Do the recoveries under the prayers and anointings of Dr. Cullis surpass, in the nature of disease, the rapidity of cure and the proportion of recoveries to the whole number prayed for, those attested in connection with Mrs. Elizabeth Mix or those of the Rev. A. B. Simpson? Is there any reason to believe that Dr. Newton was less successful in the number, character or permanence of the cures attributed to his touch and voice, than the parties just mentioned? Again, is there any testimony that these persons have achieved greater success than "Bethshan" in London? Further, can these be proved to have done any more than Prince Hohenlohe, or the priest Gassner, or the water of Lourdes? Does the impartial student of the testimony see any reason to distinguish between them as to the number or character of the effects? I have personally seen subjects of spiritualist healers, Roman Catholic and Russo-Greek miracles, and of the most conspicuous 'faith-healers' and 'mind-curers' in this country, and find no reason to believe that any of them has been more or less successful than the others."

We are commanded to prove all things, and so far as Dr. Buckley's article shall put men into a better position to ascertain the truths of the case, by making them more careful and discriminating in their enquiries, it will do good. For our part we do not see that the promise of God to restore the sick in answer to the prayer of faith is in the last degree diminished in value by all the bogus cures arrayed by Dr. Buckley. When James wrote his epistle, there were as many miracle-mongers and spiritual quacks abroad in society as there are now, both among the Jews and among the Gentiles, as any one can see by referring to the history of those times. There were men among the Pharisees who professed to cast out devils, and the people of Jerusalem were very proud of the healing powers of the pool Bethesda and believed that the scripture passages worn as charms kept disease away, but all this did not affect in the least the exhibition of Christ's power except as it might cripple the faith of the unthinking. "Let God be true, though every man a liar." "If we receive the witness of men the witness of God is greater."

THE SON OF PERDITION. IV.

At the close of our third paper on this subject, quoting the words "In her was found the blood of prophets and of saints and of all that were slain upon the earth,' we said, "She was in some way or other connected with and responsible for the persecutions undergone by (all) those who (had) contended for the faith once delivered to the saints." The words in parentheses were omitted. Rome claimed to be the arbitress of the world in religious matters. The Pope was the Vicar and Legate of Christ, and it was not necessary to wait for the last day for the judgment of Christ; that judgment was present in the Pope, and what he said was right, was right, and what he said was wrong, was wrong. To affirm what the Pope denied was blasphemy, because the wisdom of Christ was present to guide the Pope. And when the kingdoms of Europe were under the dictation of the Pope, their powers were exercised for the chastisement of heretics, that is, of all who sought Christ apart from the Pope. And inasmuch as the Pope claimed to have been virtually invested with the powers of the old Roman Empire, and clothed with the purple of the Cæsars, he may be said to have inherited with these, the responsibility for the persecutions waged by the Pagan emperors against the Christians. The words in the Apocalypse are remarkable, and quite forbid the idea that we are to look for another Antichrist, persecuting men to the death for their belief in the Bible.

We come now to the sixth reason assigned by Mr. Muller for referring the prophecies in question to a future individual Antichrist.

"During the great power of Antichrist *none* shall buy or sell but such as bear his mark. When has this ever been true of the Popes?"

Of course, if a literal interpretation be insisted upon, it was never true of the Popes. But a literal interpretation would make strange work of the passage, Rev. 13: 11-18. Let us look at it:

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

Was this a real beast? Did it really come out of the earth? Or was it some power affecting great humility while putting forth the most prodigious claims?

"And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed."

How this can be explained of an individual Antichrist, we know not. Here are two beasts, one subservient to the other and trying to make every body recognize the other's supremacy. Once he had seemed to be overthrown and men spoke of him as virtually defunct, but now he is as mighty as ever. If we treat the expressions as figurative, all difficulty disappears. Not one Catholic in a thousand ever sees the Pope or the Vatican; they live and die without the sight. But every Catholic has cognizance of the priest; the clergy, regular and secular, of each kingdom, come to men in the authority of the Pope, and he in them is tremendously present and potent.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that they should make an image to the beast which had the wound by a sword and did live. And he had power to give life unto the image of the beast that this should both speak and cause that as many as would not worship the image of the beast should be killed."

We have only to glance at the History of the Church of Rome to find the fulfilment of these words. The spiritual power of the Pope is reproduced in each State by the clergy, regular and secular; and the temporal power, the power to persecute to the death those who refused to obey the priests, is the power of the State. Each Roman Catholic Government became a personification of the Papal power. Heretics did not need to be taken to Rome to be judged, for the powers of the Papacy were present in the ruler of the land.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead: and that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is 666."

Now take this literally. The coming antichrist will brand all those that are loyal to him with the figure 666 in the hand or in the forehead, thus proclaiming himself to be that impostor and deceiver that is spoken of in the book of Revelation, who is to be cast into the lake of fire. We are astonished that good men should think they honour the Scriptures by interpreting it after this fashion.

Now we have only to go back to the days before the Reformation, when the Papacy was supreme, to find a condition of things corresponding to this description. It was forbidden to trade or have any intercourse with an excommunicated person. One that incurred the displeasure of the priests, and persistently refused to humble himself before them, was outlawed: no one could give him to eat or to drink, could harbour him or have any dealings with him. Such a thing could only be in a state of society where priest-craft was universally present, and where the sanction of the priest was necessary for everything. Every man's position relatively to the Church of Rome, was as clearly defined as it would have been by a mark impressed on his hand. The number 666 is said to be mysterious, and not to be understood without considerable research. Numbers are concealed in words; in the Greek Alphabet the successive letters designate numbers, one, two, three &c. Whatever word or phrase may be found containing the number 666, must denote a person, power or system to which can be attributed all the other things mentioned in this prophesy; a fact that wonderfully limits the application. The total value of the letters composing the phrase, '*E basileia latiné*, "the Latin kingdom," amounts to 666. The Church of Rome may well be thus described. Her language is Latin; the Pope speaks to his subjects in Latin bulls and encyclicals; the Bible is Latin; the Breviary; the worship of God; the laws of the Church; and for many ages all her literature was Latin.

The very expression "here is wisdom" shows that something beyond a literal meaning is intended.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

MISSION WORK FOR THE CHINESE BLIND.

Sir,—That the Blind are extremely numerous in China has been often remarked; and there is great need of more being done for the instruction and moral elevation of that class. Not a little has been done in hospitals opened by foreigners for the physical relief of those not hopelessly blind since the days when Dr. Peter Parker began a great Opthalmic Hospital in Canton, but the appalling amount of eye disease, as well as every other kind, makes the

physician's task generally too onerous to add to it the additional care of the feeding, clothing and teaching of these unfortunates.

Still, in order that it may be seen that what man has done man can do, and with the hope that more definite and direct work for the Blind may be done, a brief account is here given of some attempts to reach the wants of the Blind at Shanghai.

It is hoped that some one familiar with the French language will inform us as to the relief afforded by representatives from France in China; but in our ignorance of such a fostering work done by them, we begin with the date 23rd Jan., 1851, when the Rev. Thos. McClatchie (who died in England last year) wrote from Shanghai, "my class of Blind afford me much comfort. I look to them with more hope than to any others. I think much good may be done amongst the Blind. They seem more open to receive impressions of the truth than others: their affliction renders them thoughtful, and their willingness to be taught is remarkable. I feel my heart drawn out particularly towards them." On September 28th, 1851, he writes; "To-day, with thankfulness to God, I admitted my first convert—one of my blind class—to baptism. He has a very good knowledge of divine truth;" and on 6th November, 1851, "two more candidates from the blind class have been baptized. One, about sixty years of age, besought the missionaries to baptize him lest he should die without having fulfilled the command of Jesus in this respect. He has since been endeavouring to induce an aged friend to come for instruction and to fly to Jesus to save his soul before his eyes are closed in death."

It will be seen from the above that at least 35 years ago the oral instruction of some aged people was begun in Shanghai. The church of the C.M S., inside of the west gate of the native city, has had all along members who were blind.

About the same time, an American named Spaulding, of the Protestant Episcopal Church took an interest in teaching the blind. He, however, lost his life by drowning between Shanghai and Hongkong on his way home, the vessel being never heard of. Mr. E. W. Lyle, formerly a well-known resident of Shanghai, was enthusiastic for many years in the oral instruction of the blind, and in having them made independent by learning some of the simplest trades, such as rope and mat-making; and those who are especially interested in this question would do well to write to Mr. Lyle for information, as he is well posted on the subjects of instruction for blind, deaf and dumb, and others labouring under mental or physical defects. His address is 19, Alma Square, St. John's Wood, London. The Rev. M. N. Collins, afterwards of Peking, was at one time interested in this work; and for some years an American, the Rev. E. Thomson, and wife have superintended this pet philanthropy of Mr. Lyle. Among the subscriptions collected for this work were some shares in the old Soochow Creek bridge. These were sold, and the money well invested in some property, the dividends from which support the present Rope Walks inside of the West Gate of the native city of Shanghai. It will repay a visit to those interested in such philanthropies. There are twenty old people who work a little at intervals at Rope-making. There may also be seen about the city strong rope door-mats made years ago by these blind workers; but at present the work has been discontinued, the business being displaced by much cheaper kinds made by more expeditious processes. The ground and old buildings of the Rope Walk are near the church of the C. M. S., formerly under the charge of the Rev. Thos. McClatchie. Eighteen of these blind operatives are members of the Protestant Episcopal Church of America, and worship every week at its Mission Church about half mile away.

The fund is sufficient to pension off with a small stipend a day these blind old people, and in a little while new buildings are to be erected.

The name of Dr. Gutzlaff of course is known in China as the pioneer of evangelistic work. Mrs. Gutzlaff took home to England a Portuguese and Chinese blind girl, both of whom received an English education. The Portuguese died before reaching maturity but the Chinese girl returned to China to engage in teaching the blind, and in company with Mr. and Mrs. Jones came to Ningpo. Her health was not good at Ningpo, but the work of instructing the blind was begun, and was carried on by Miss Aldersey for many years. This Chinese blind woman was known as Agnes Gutzlaff. After the death of Mr. Jones she fell into needy circumstances, and Sir Harry Parkes, their Consul at Canton, who was a nephew of Mrs. Gutzlaff, was appealed to. Sir Harry raised for her the sum of $1,200, which was invested by Mr. Hanbury, who, with the Rev. W. Muirhead, was appointed trustee. This gave her an income of $25 a month, upon which she lived in her own house at Shanghai till her death. Her books for the blind can be seen at the London Mission Compound, Shanghai. One printed at the Pekin's Institution for the blind at Boston, has the name Agnes Gutzlaff, 1862, on it; others were printed at Bristol and London.

It was her expressed wish that after her death her money should go towards a hospital or Asylum for the blind. For many years in the Tientsin Road a hospital was in existence known as the Gutzlaff Hospital, under the care of Dr. Jamieson. In 1882 it was sold for 4,300 taels, and the Hanbury Ward in St. Luke's Hospital, Hongkew, was endowed. This ward has twelve beds, where the old hospital had but six. This is, as far as we can learn, an out-line of the history of work done for the blind in Shanghai. C.

Dear Sir,—I trust that "C.'s" letter and your remarks on the subject of Bible and Tract distribution will give rise to a helpful discussion. There can be no doubt but that our taking money for our tracts must often produce such effects on the native's mind as C. so graphically describes—and thereby the success of our work may be much hindered. On a recent occasion I adopted a plan which may in many cases be found to be a key to the difficulty. On the last day of my stay I called for my native helper's account of the tracts and books sold since our arrival at the village. The exact amount received I handed to the school-master of the place,—whom of course I knew to be trustworthy,—with the request that he would seek out the poorest and neediest people in the village and give them grain or clothes according to their wants. Some days afterwards he sent me an account of the distribution of the money and gratified me with the intelligence that some of his friends hearing of the matter joined together and doubled the original sum given. I have no fear of my motives being misunderstood in that village.

The necessity for some such plan arises only when the missionary is present. My native helpers when they go alone to sell tracts are never troubled with any such remarks.

The adoption of the above plan might be made more easy if funds were provided for the purpose. No doubt many Christian friends who desire to help in the wide distribution of the scriptures, yet know the evils of promiscuous free distribution, would be glad to aid a plan by which the tracts can receive judicious distribution, the poor of the places visited may have reason to bless the Christian religion for its charity, and every possible objection to the sale of tracts can be removed.

Yours sincerely,
Hugh R. Scott.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Service at 6 P. M.

AMBROLI FREE CHURCH.

Girgaum Back Road—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Apollo St., Fort.—Rev. C. R. Thoburn, Pastor. Sunday School 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

Grant Road—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

Mazagon—Rev. Ira A. Richards, Pastor. Church services: Sundays 11 a. m. and 6 p m. Prayer-meeting: Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3-30 p. m.

SEAMEN'S REST.

Services every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

To all Presiding Elders, South India Conference:—

Dear Brethren,—Kindly forward to me at once estimates for your districts, for despatch to New York after approval by Finance Committee.

Also send me estimates of appropriations and workers desired from the W. F. M. Society for 1887 for *old* and *new* fields. Should these have been forwarded to U. S. in any instance separately, please send me duplicates. Let preachers at once communicate with their P. Elders, if necessary.

Prompt attention to the above is urgently requested,

J. E. Robinson,
Secretary,
Finance Committee.

Simla, July 20th.

The Children's Scripture Union.

The monthly meeting in connection with this Union will be held on Saturday the 7th of August in the hall of "The Lodge" at 5 o'clock. All children and young people are earnestly invited to attend.

E. M. Crittall,
Hon. Secretary.

Received for the M. E. Church Aid Society, from J. S. (Trevandrum) for July, Rs. 20.

Epitome of News.

Saturday, July 24.

—Calcutta paper: Dr. Dall died at the Medical College Hospital at 10-15 p. m. on Sunday evening. He had been in feeble health, we learn, for some time past, and it was only on the 10th instant that he returned from a three-months' visit to Kurseong and Darjeeling.

He was seriously ill all last week, being attended by Dr. Anderson, and later on Dr. McLeod was called in. It was on the advice of Dr. McLeod that he was removed to the Medical Hospital on Sunday morning, where he underwent a serious operation for the cruel disease from which he was suffering. The operation was successful, but the shock proved fatal at his advanced age, and in his enfeebled health.

—It having come to the knowledge of His Highness the Nizam's Government that the railway authorities had given out an extensive contract for the supply of sleepers without calling for tenders in the usual way, the Government at once ordered the cancellation of the contract and caused the usual advertisement to be published, with the result that already tenders have been received at rates so much lower than those previously sanctioned that a saving of at least Rs. 20,000 will accrue to Government on this item alone.

Monday, July 26.

—*Times of India;* Bangalore, 25: David Devavaram, a native Christian, over 100 years of age, died on Friday night at Bangalore. The deceased was for half a century associated with the London Mission here since his conversion. He remembered Tippu, Wellington and Munro very well, and was acquainted with Mark Cubbon and other worthies of his day.

—*Bombay Gazette;* Simla, 24: A note issued by the Department of Finance and Commerce gives very elaborate statistics proving that if, as alleged, trade has been stimulated of late years, the causes must be looked for elsewhere than in the lowness of exchange Cheaper transit and the opening of new lines of railway are pointed out as being among the causes. The rates of freight from Calcutta to London are 52 per cent. less than in 1870. Many other facts are pointed out which tend to contradict the arguments that low rates of exchange have stimulated production or trade. The export trade has been stationary for some years past with falling exchange

—The sale of the Indian art wares at the London Exhibition has far exceeded expectations. The red star denoting purchase is to be seen on a large proportion of the saleable art wares. The Moradabad brass-ware and Burmese silver work seem to have been most in demand. An important movement has also been made in the direction of utilising the magnificent collection of the raw products of India gathered in the Imperial Court. Arrangements have been made for the examination of certain products believed to be insufficiently known and to be suitable for industrial purposes.

—*Bombay Gazette:* Prior to his departure for England by Tuesday's mail, Mr. James Shepherd, Superintendent of the Bombay Education Society's Press, Byculla, was presented with an address on Saturday by the European and native employés of the press in the playshed of the boys' school. There were about seven hundred native workmen present. Mr. Taylor, the Acting Superintendent, presided at the meeting. The following address, which was richly illuminated, was presented by the Europeans with a silver vase and card case and a card tray and case for Mrs. Shepherd. Mr. Shepherd has been 21 years connected with the Education Society's Press.

—*Liberal and New Dispensation:* Mr. Amrita Lal Roy has begun another chapter of his life by doing penance and being re-admitted into the Vaidya Caste. Such re-admissions may be viewed in two aspects. They may show Hindu society as more liberal, reformed and tolerant than it was a decade ago or they may prove the prodigal son to be simply a traitor to the cause of progress. As regards the first we understand that the Vaidya Society is hopelessly divided in its opinions, and the majority, we are told, hold back from the movement. So there will be regular *dala-dali* going on in that community for some time. As regards the latter, we leave our readers to form their own opinion. At any rate it sounds odd that a person who has eaten no end of cows should finish by showing his veneration for the same animal by swallowing dung-cakes.

—*Independent:* Notwithstanding the fact that at the opposition just past, the planet Mars was nearly as far from the earth as possible, never approaching the earth nearer than sixty-two millions of miles, yet its two little satellites were both of them seen and observed at Washington and Princeton; and possibly also at some other places, though we have seen no notice of the fact. They were both very accurately in the place assigned to them by the calculations of Professor Hall from the data obtained in 1877, '79 and '81.

—Same: In Eastern Arizona, near Holbrook, on the Atlantic and Pacific Railroad, may be found several hundred acres of country overspread by trunks of ancient Araucarians and dicotyledonous trees, which have been completely silicified and converted into chalcedony, jasper and agate. As no stumps are found *in situ*, and the logs occupy various horizons in different sand-stones and clays of Cretacean age, it would appear that the trees had been floated to their present locations, and subsequently petrified by igneous gaseous emanations from below. When viewing these stray logs, one thinks of the timber rafts said to have been common on our great rivers many years ago. G. F. Kunz has stated the facts about these jasperized forests in the February number of the *Popular Science Monthly*. Prof. C. H. Hitchcock writes us, after an examination of the ground, that he has discovered masses of zeolitic minerals in the interior of the agatized logs, thus confirming the view of the agency of hot liquids in the petrifaction. It is estimated that a million tons of beautiful ornamental stones may be obtained from the land of a single company.

Tuesday, July 27.

—*Times of India;* Rangoon, 26: Captain Wilbraham, of the Somersetshire Regiment, died on the 22nd instant.—There is much sickness in Mandalay. 250 British and 450 native troops are in the hospital.—Some idea of the state and health of the troops in Bhamo may be gathered from the fact that of 224 men in the Hazara Mountain Battery, 111, according to the latest information, were in hospital.

—The establishment of fish-curing yards in the Madras Presidency seems to have given a great impetus to the salt fish trade. Last year 532,443 maunds of fish were cured, being an increase of about 32 per cent. over the previous year, while the quantity of salt used was 58,435 maunds.

—Tea cultivation in the Andamans is flourishing.

—Mr. Maclean in the *Bombay Gazette:* You will have heard by this time what a glorious victory I won last Saturday at Oldham. Last November I was second on the poll to Mr. Hibbert, who had a majority over me of 255 votes. This time I am placed first on the poll with a majority over Mr. Hibbert of 685 votes. I have therefore improved my position, relatively to him, by 950 votes. Nor is this all. Whereas my colleague, in November, was 750 votes behind Mr. Hibbert, this time the second Conservative candidate, Mr. Elliott Lees, who has replaced my old colleague, Mr. Taylor Whitehead, defeats Mr. Hibbert by 563 votes. Lord Salisbury has telegraphed his heartiest congratulations on this fulfilment of the hope he expressed in his letter to me last December, that at the next election I might not only retain my seat, but bring back a Conservative colleague along with me. Mr. Hibbert is the most prominent member of the Government who has lost his seat. He is so disappointed at the result of the election that he has put out a farewell address, saying he will not contest the borough again.

—*Bombay Gazette:* The well-known Khoja merchant, Mr. Jairazbhoy Peerbhoy, has built a large and comfortable sanitarium and convalescent home for the members of his community at Land's End, Bandora, at a cost of Rs. 70,000. The ground consists of 5,000 square yards. The building will accommodate 11 families.

—*Bombay Diocesan Record:* The Church Missionary Society have sent a Medical Mission, under the supervision of Dr. and Mrs. Harpur, to Aden, where they arrived early in April. This was a tentative movement prior to sending out, if means and opportunity permitted, an ordained Missionary, as soon as possible—the Society's intentions as regards Aden having been publicly stated for about a year previously. Meanwhile, the Hon. Keith Falconer had come out to Aden and commenced Mission work (we believe we are correct in saying at his own account) among the Arabs and Jews, making at the early part of 1886 a handsome offer to the Free Kirk of Scotland, if they would send out a Surgeon to work the Mission with him, and returned to England in March, to make further arrangements. Dr. and Mrs. Harpur arrived at Aden from Cairo, where they have been staying for some time previous to learn Arabic, early in April. Thus it will be seen that, theoretically and by intention the C. M. S. was first in the field, while practically, Mission work had been commenced by the Hon. Keith Falconer. It is much to be wished that some amicable arrangement should be come to as there is not, in our opinion, room for two Missions in this part of Arabia. Whichever party takes up the work, it would appear that it must be carried on not at Aden, but at Sheik Osman (or if possible still further inland), about 13 miles distant, from whence communication can be held with the interior by means of those who bring in our supplies from the surrounding country; Sheik Osman being in every way more suitable for a Medical Mission than Aden, where undoubtedly there is no field for such a Mission. The path for the withdrawal of one party is much smoothed by the opening there now is, as we believe, for the development of a Mission on the African side of the Gulf of Aden among the Somali tribes, through Berbera and Jeilah, and the Somalis having no written language of their own, there is the more necessity for, and the greater incentive for, the work to be taken up by a thorough scholar combining such an intense Missionary zeal as the Hon. Keith Falconer has already so largely exhibited. The only attempt as yet made to put the Somali language into form has been the grammar brought out by our able First Assistant Political Resident Major Hunter, C B., C.S. I.

—*Overland Mail;* July 9: The new Bishop of Madrid,, as special envoy from the Pope, delivered the Golden Rose to the Queen-Regent on July 2. It is described as a rose-tree, 32 inches high, with leaves, buds, and full-blown roses of massive gold. After the ceremony the rose was conveyed in state to the private oratory in the apartments of the Queen.

Efforts are to be made to deepen the Sandy Hook entrance to New York harbour, so as to afford the channel 30 feet deep at low water, enabling the largest steamers to cross the bar at all states of the tide. The Senate has voted 1,000,000 dols. towards the expense of beginning the work, which, it is expected, will take three years to complete.

The arrangements with her Majesty's Government for establishing a telegraphic communication with the British possessions on the West Coast of Africa have been completed, and the work is now being carried out by the African Direct Telegraph Company.

—*Christian,* July 8: On Tuesday afternoon and evening last week two interesting meetings were held in connection with the close of

the fourteenth session of the Institute, Harley House, Bow, over which Mr. H. Grattan Guiness presided, and the departure of several of those who had been trained there for the mission fields of Africa, India, Tasmania, and elsewhere.

—Paris correspondence of *The Daily News*:—*Le National*, in noticing the obstacles which beset the Resident-General in Madagascar, says that it will not do for France to neglect them. Madagascar is not only a spendid stepping-stone on the route to India, but a necessary link in the chain of possessions with which France is girdling Africa, and has partially girdled that continent. *Le National* says that if the Hovas negotiated because no longer able to fight, it does not follow that they are conquered. It hopes that M. de Villers will keep his eye upon the agents of the London Missionary Society, who, the writer assures us, "will under the pretext of religious zeal, leave no stone unturned to oust the French." At the same time he should not ignore their acquired influence, or absolutely favour the Catholic missions. Freedom of religion should be assured to all. *Le National* seems to forget that under the Patrimonio Treaty M. Myre de Villers has no right to meddle with questions of home policy.

—*Christian:* Bishop Ryle, in a recently published sermon, preached at Winchester Cathedral, on "The Rights and Duties of Lay Churchmen" (*William Hunt & Co.* 6d.), strikes a very direct blow at one phase of Popery in Protestantism—the idea that the clergy are the Church. He abundantly proves his position from the New Testament, and quotes the learned Bishop of Durham, who says:—

"The sacerdotal title is never once conferred on the ministers of the Church. The only priests, under the Gospel, designated as such under the New Testament, are the saints, the members of the Christian brotherhood."

Bishop Ryle is convinced "that the prominent position occupied by the laity in those Primitive Communities was the grand secret of their undeniable strength, growth, prosperity, and success."

The following are remarkable words to be spoken by a bishop from the pulpit of a cathedral:—

Lifted above their due position, the English clergy have always been inclined to sacerdotalism, priestism, self-conceit, and an over-weening estimate of their own privileges and powers. Fallen below their due position, the English laity, with occasional brilliant exceptions, have taken little interest in Church matters, and have been too ready to leave everything ecclesiastical to be managed by the clergy. In the meantime, for three centuries, the Established Church of England has suffered great and almost irremediable damage." Bishop Ryle goes on to consider how this state of things is to be remedied. He says, "such doctoring as 'lay co-operation' will not heal the wounds of Zion," and pleads for "the mighty principle that nothing ought to be done in the Church without the laity, in things great or in things small."

Wednesday, July 28.

—The Calcutta *Crescent* says:—This year there will be the great *Haj-i-Akber* and we learn on reliable authority that his Imperial Majesty the Sultan will attend the *Haj* in person.

—*Indian Witness:* We see with very much regret that the *Lahore Church Gazette*, which had in it several of the elements of success, has been discontinued. It was the only paper, we believe, started with a view of representing the whole Church of England in India. But excellent editing does not avail much, without time and money to spare for extending the circulation of a paper.

—The Rev. Mr. Mansell writes in the same, about the late Surgeon-Major Gardner of Cawnpore: The next year the following circumstance revealed to me his extraordinarily beautiful character. He remained in Bijnour, and I was stationed in Garhwal, among the Himalayas. He came to perform a surgical operation upon my little son. He made a perfect and successful operation; and on his return I accompanied him to the top of the mountain above Paori, and there proposed to pay his entire expenses for the trip, saying I would gladly pay all I could also for his skill and help. He evaded my question, saying he did not know exactly. And when I insisted, he only replied by handing me a fifty-rupee currency note, and begged that I would use it for my orphan industrial school. I could not resist a flood of tears, and said, "O Doctor, this is too hard upon me: you place me under obligation I cannot remove." He smiling said, "Oh, it is quite the reverse. The obligation is on the other side. We civilians see some philanthropic work, but our duties to Government leave us no time to do it. So if any one will take our money and do the work with it we would do, we ought to feel much obliged to him." I shall never forget those golden words. Surely they are "apples of gold in pictures of silver."

Thursday, July 29.

—*Deccan Times:* "A story of a miraculous appearance near Ajmere in Rajputana has reached Hyderabad and has caused no little excitement among the faithful, especially of the Shiah sect. It is reported that for some time past a troop of about four or five hundred horsemen, armed and dressed in green, issue nightly from a valley in the neighbourhood of Ajmere, and after riding about the plain for a time suddenly and mysteriously disappear. They are believed to be *Sawari* of Imaum Hussain who was killed at Kerbela, in commemoration of whose death, as well as that of his brother Hassan, the Mohurrum is annually observed. The story is obtaining wide credence, and it is said that some of the nobles are preparing to proceed to Ajmere to view the wonderful sight"

We hope some of these horsemen may be caught and made to explain what they mean by such a senseless procedure.

—*Times of India*: Mr. Dadabhai Naoroji in all his speeches to the Holborn electors said little but that he stood there representing 250,000,000 fellow subjects in India and 5,000,000 more in Ireland. He represents Ireland just about as much as he represents India. Mr. Dadabhai Naoroji is, of course, a Parsee, a race who are almost as foreign and alien here as the English, and we wonder what the forty millions of the Queen's Mahomedan subjects would think of being represented by a Fire-worshipper.

—The Str. *Brindisi*, with English Mails, left Aden for Bombay, Wednesday, 8 a. m.

—*Times of India;* Allahabad: A telegram from Khamiab, dated July 21st, states that the Joint Commission have now practically finished the business of demarcation. The Russian's claim to Khoja Saleh has been reduced to a small tract, with only eight square miles of cultivation, yielding the Ameer four thousand rupees revenue. The matter must, however, be decided in Europe, for the question hitches on the intention of the Cabinets when negotiating the agreement of 1873. The Commission after this will probably return, though an officer may perhaps be left to erect the two or three remaining pillars when the final decision is known.

—A special telegram from London to the *Englishman* says that at a meeting of the leaders of the Conservative Party, at the Carlton Club, it was resolved to assemble Parliament on the 5th August. With regard to the procedure, it was arranged that after the passing of the estimates Parliament would then be adjourned, probably till the middle of September. The report that Sir J. E. Gorst will succeed Sir Grant Duff as Governor of Madras is denied. Lord Carnarvon has expressed his intention of supporting Lord Salisbury's Irish policy.

—The *Statesman* Libel Case closed yesterday. Mr Justice O'Kinealy's summing up occupied three hours. The jury could not agree, the six natives being in favour of, and the three Europeans against, Mr. Knight. They were unanimous, however, in favour of Mr. Barlow, the printer, who was discharged. Mr. Gasper asked for a fresh trial, and Mr. Justice O'Kinealy discharged the jury and directed a fresh trial to be held to-morrow. His lordship will announce whether the trial will be held at this or the next Sessions.

—*Times of India*: The Tibet mission is still at Darjeeling. The departure of the Mission is likely to be delayed for some time.

The Maharajah of Kerowlie is dead.

—A sad tale comes from the frontier, to the effect that out of a party of 61 Hadjis on pilgrimage from Afghanistan, 11 died while passing through the Khyber Pass. Excessive heat is said to be the cause.

—The quantity of tea exported from China and Japan to Great Britain from the commencement of the season to the 1st of July, was 55,251,712 lbs., as compared with 49,170,477 lbs. exported in the corresponding period of last year. The exports to the United States and Canada during the same period amounted to 16,577,882 lbs., as compared with 6,790,605 last year.

—Miss Leslie, writing to the *Indian Daily News*, says: "In the Penal Code there is a chapter on "offences affecting the public health, safety, convenience, decency, and morals." The offences against morals are the selling of bad books and the singing of bad songs. But there is nothing about having objectionable houses in respectable and much frequented localities. There are sections referring to "negligent and malignant acts likely to spread infection of every disease dangerous to life," to "fouling the water of a public spring or reservoir," to making the atmosphere noxious to health," but, alas! there is no law to prevent the multiplying of these hot-beds of moral pestilence, no law to hinder the moral atmosphere from becoming "noxious." In what I have written, I have referred only to the houses kept by Europeans and Eurasians. What shall I say about the houses of Natives? They are not frequently seen in the thoroughfares in the southern division of the town. But in the lanes they may be found by hundreds, and now and then one appears in a respectable street. Lately I have seen one in the eastern end of Dhurrumtollah. I am not much acquainted with the northern division of the town: "but from what I have heard, I have reason to believe that the evil is very great. A short time ago the native community was greatly excited by the proposition of the Municipality to open a slaughter-house in the precincts of the town, and the excitement resulted in not only preventing such a slaughter-house being built, but in taking steps to close all the little shops where sacrifices are offered to Kali, and the meat exposed for sale. Will not the leaders of the Hindoo community now do something to cause these moral slaughter-houses out of sight, so that their young sons may not be tempted as they go to and from their schools and colleges?"

—*Bombay Gazette;* Madras, 28: A terrible catastrophe is reported from Tinnevelly town. —A thatched pandal erected for theatrical purposes caught fire at about midnight on Monday, when four or five hundred persons were present. The door of the theatre opened inwards, and as it was closed the panic-stricken crowd pressed against it, and exit was greatly delayed. The door was eventually wrenched off its hinges.—Seventy deaths are reported and thirty persons are seriously injured and thirty sustained slight injuries.—The wind was blowing at the time, and caused the fire to spread rapidly.

FRIDAY, JULY 30.

—Deaths last week, 408.

—*Bombay Gazette;* Shwebo, 24: The guerilla war continues. A force, consisting of fifty men of the Hampshire Regiment, one hundred men of the 43rd Assam Infantry, forty men of the 5th Bombay, and 2 guns of the Mountain Battery, under Colonel Baker, went out the other day from Mandalay to Lamaing, 16 miles north-east. They burnt three rebel villages. Getting to the east our men fared badly by going slap bang into an amuscade in a jungle so thick that they could scarcely see three paces before them.

The casualties on our side were one sepoy of the [redacted]mbay killed and nine wounded, one [redacted] of the Hampshire Regiment dangerously wounded, and one bhistee killed. The enemy's loss is unknown. Four dead bodies only were seen. Our men had a hard time of it. For twenty-three hours they were without food marching.

This message is delayed by the interruption of the line. The rebels are constantly cutting the telegraph wire, taking away a mile or two of the wire, with which it is said they make slugs.

—Fall of rain, to date, Fort, 81 inches.

—To-day's papers have this telegram from Simla, 29: A Convention between England and China was signed on the 24th instant, by which the Chinese Government agrees absolutely to recognize British rule and supremacy in Burmah, to protect and encourage trade between Burmah and China, and to the delimitation of the frontier by joint commission. The conditions under which the trade is to be conducted will be regulated by convention. Her Majesty's Government, on the other hand, have agreed that the customary decennial missions to China shall be continued by the highest local authority, it having been furthermore represented to her Majesty's Government that during the course of the negotiations the Chinese Government apprehends serious local difficulties in connection with the proposed Mission to Thibet. Her Majesty's Government have consented, at the earnest request of Chinese Ministers and in proof of their friendly feeling towards China, to countermand the Mission in question. The Chinese Government have engaged to take immediate steps to promote and stimulate trade between India and Thibet.

The rails of the Bolan Railway were laid into Quetta on the 25th instant.

—Rs. 2,305 have been subscribed to the Blaney School.

Selections.

POST-MORTEM SALVATION.

BY HENRY S. DATE.

SOME time ago a tract came into my hand, entitled "The Inward Conflict: a Word to Young Believers." That the doctrine taught therein is popular, may be inferred from the words, "Twenty-fourth Thousand," which are printed on the title-page.

With so much of this and like literature in circulation, it behoves Methodists to scatter large quantities of the cheap edition of "Wesley's Plain Account of Christian Perfection," and kindred matter, especially in neighbourhoods where revivals have been in progress, and where young believers are hungry for instruction. In the rearing of new-born babes, much depends upon diet. Bolted flour will never produce stalwarts in the faith. Grist from the old mill is wholesome, if not popular; while patent breadstuffs are often deficient from a dietetic standpoint. If young Methodists can be got to read, think, and act Wesleyan doctrine, a "Christianity in earnest" will continue to exist that will be loyal to the first principles of our holy religion.

Without any further moralizing, I will hasten to give some extracts from the tract in question. The comments which intervene between the passages quoted, are added in order to help the sense.

Tract: "When a man becomes a believer, then, he does not cease to be a sinner."

Comment: A great deal depends upon the definition of the word sinner. Expectation leads to and modifies action. Instil into the mind of a believer the instruction taught, and the outcome would indeed be doubtful. St. John wrote a tract in his old age, but strange to state, he fails to accord. Listen; "My little children, these things write I unto you that ye sin not."

Tract: "His old nature, that finds pleasure in sin, remains"

Comment: Does not this fact, of itself, prove the necessity of a subsequent work of the Holy Ghost? Are not all such necessities covered by the promise, "My God shall supply all your need?"

Tract: "It never changes."

Comment: True; and since the old nature cannot be a fit subject for reformatory methods, why not bid the "executive of the Godhead" expel the old man with his deeds? Man made an attempt to tame the devil-possessed Gadarene. Christ did more: He said, "Come out of the man, thou unclean spirit."

Tract: "It may grow weaker, but never better."

Comment: Robust to-day; convalescent to-morrow. Always dying, yet never expiring. One day the undertaker takes his measure for a shroud, and on the next you surrender to him the keys to the whole house. Slavery deplorable! No wonder the Apostle cried out: "Who shall deliver me from the body of this death?" Paul, however, was too practical a theologian to propound such a question without giving an answer. Almost in the same breath he exclaims: "I thank God through Jesus Christ our Lord."

Tract: Its appetites and passions are all unaltered."

Comment: Appetites and passions are not necessary sins, for these God created. Filth may be carried up wholesome streams until all channels are defiled; still, a strong current from a pure fountain is sufficient to purge even to the uttermost. Faith lifts high the floodgates; doubt padlocks them.

Tract: "But the fallen nature is not immortal."

Comment: Thank God!

Tract: "It expires at death."

Comment: This ought to be self-evident. A creature who expires, must, as a matter of fact, be dead. If by death you mean dissolution, what was in Paul's mind when he said: "I have been crucified with Christ?" (*new version.*)

Tract: "And then the believer will become a man with only one nature."

Comment: Procrastination is no friend to grace. In the question of the soul's entire sanctification, the devil never moves the previous question; he is ever in favour of postponement. If "then," why not now? Does the Great Physician need the aid of death to effect a cure? The company that John saw—did they wash their robes in the blood of the Lamb, or in the sprays of Jordan? When David prayed, "Create in me a clean heart," did he expect instant physical death? If such was the case, he must have believed in probation beyond the grave, for there is added, "then will I teach transgressors thy ways, and sinners shall be converted unto thee." If cleanliness is equipment for effective service, why wait until it shall be too late to render that service? To cure a disease, it is not customary to first kill the patient.

Tract: "Yet animated with the new nature."

Comment: To be only animated is not enough. Suppose we transpose certain well-known passage into this minor key, and note the effect: "For God hath not called us unto uncleanness but unto *animation.*" "Blessed are they that hunger and thirst after righteousness for they shall be *animated.*" "When they were *animated* he said unto his disciples, Gather up the fragments that remain, that nothing be lost." "This is the will of God, even your *animation.*" We prefer the old version.

Tract: "A believer solemnly resolves that he will fight against all sin, making no compromise with any."

Comment: This is good.

Tract: "How would you deal with any two combatants who were expected to meet in an ordinary fight?"

Comment: This is not an ordinary fight; since one of the combatants will adhere to no code of honour, his tactics are his own, and he has ever been a deceiver and a liar. With such a foe, I would seek a strong ally—put the battle into his hands and expect instantaneous deliverance

Tract: "In the meanwhile, a practical question arises: 'How in this struggle that must go on till he dies, is the new nature to be victorious and the old nature subdued?'"

Comment: Your previous statement, that a believer must necessarily be a sinner, precludes the possibility of victory. To be a slave of sin and at the same time a victor, is paradoxical. God's freemen ought to expect more.

Tract: Relying on that promised strength, you should prepare for the conflict as you would in a temporal matter."

Comment: Yes; but in temporal matters, men fight to bring about a crisis, and spies, when discovered in the camp, are court-martialled and shot.

Tract: "If both lived with you, you would put the first under training and feed him well, and the second you would neglect and starve."

Comment: Both should not live with you. God never designed that man should keep a great chamber for the devil. A Christian needs no half-starved prodigy of Satanic origin as a stimulus to better things. "Known by the company you keep," is a maxim of the world; a higher authority commands, "Let not sin *dwell* in your mortal bodies." Bunyan tells us that when the citadel of Mansoul was besieged and conquered, Emmanuel insisted that Diabolus should not be allowed even so much as a foothold within the city. The first you would put "under training." Good. In this connection will you allow me to hint that wholesome surroundings are essential to good health. Hygiene and filth are antagonistic. Subtraction must precede addition. Obtainment, then attainment. Purity, then power.

Tract: "If you wish to starve it, insist that it refrain from all these."

Comment: But pray, what is the use of a man to insist when his will is led captive by the devil? Elsewhere in this tract you quote: "To will is present with me: but how to perform that which is good I find not."

Tract: "Set a watch to prevent it getting near them, and it will certainly languish and grow weaker."

Comment: This might seem feasible if the watcher was more than human, and the things watched less than Satanic. Turn a pack of wolves into a sheepfold where the lambs of the flock are detailed to keep watch; would the former "certainly languish and grow weaker?" When conditions are favourable, the devil's powers of recuperation are astonishing, beyond degree.

"What think ye of Christ?" "He is able to save them to the uttermost that come unto God by him," "Shall we continue in sin that grace may abound?" "God forbid."—(*Chr. Witness.*)

THE TWO SCULPTORS.

Thorwaldsen and Annie Norman.

BY E. PAYSON HAMMOND.

We have passed two days very pleasantly in the capital of Denmark. Copenhagen is an interesting city, with a population of three hundred and twenty-eight thousand. The name of the king is Christian IX. We visited the Lutheran Church, Notre Dame, which he attends. There we saw the twelve apostles in marble, by Thorwaldsen, who was a native of Copenhagen, born in 1770. His colossal statue of Christ, behind the altar, is most impressive.

This artist was the son of a ship carpenter from Iceland.

Last summer we saw at Lucerne his famous wounded lion in commemoration of the Swiss guards who fell in Paris in 1792: but here in Copenhagen we have spent hours in gazing on many of his beautiful works. One of the museums is named after him, as it is nearly filled with either the originals or castsof all his works, or with paintings which were in his possession. He gave them all to the city to be placed in this museum.

In one of the apartments is arranged all the furniture of his sitting-room. In the same room is a bust of Martin Luther, in plaster, commenced the day of his death, when he was seventy-four years of ago, in 1844. In an open square, within the museum, his body reposes. As I stood by the side of his grave, I thought, there lie the remains of one who spent years in Rome, quite unknown, till his statue of Jason made him famous, and gave him more work than he could do. He lived to acquire wealth and honour. His high ambitions were gratified. He planned this museum, and all his wishes were complied with. Here his body now reposes, surrounded by the many beautiful works made by his own hand.

All visitors to Denmark, if possible, seek out this museum, that they may look upon the handiwork of the famous Thorwaldsen. But other thoughts more interesting crowded upon me, suggested by these surroundings.

It led me to think of the thousands of *Christian artists* who, with God's help, have achieved work more lasting than Thorwaldsen's. I will mention one.

Nineteen years ago, when I was holding meetings in Weston-super-Mare, a tiny little girl sat in the inquiry meeting asking how she could become a Christian. She was pointed to Christ as the Saviour of little children, and in prayer brought to him. Soon her little heart was filled with joy. Her name was Annie Norman.

Years passed by, and finally she was enabled, by God's help, to break away from the enticements of fashionable life at the West End of London, where she was living, and to give herself entirely up as a missionary among the poor benighted zenanas in Northern India.

There for a few years she toiled so unceasingly that her health was undermined; but not till she saw numbers transformed into the image of Christ. Many an angel emerging from the cold rough granite of heathenism, under her chisel of truth, more potent than that of Thorwaldsen's she saw come forth in the likeness of Jesus. She was much beloved by those whom she had seen transformed from darkness to light.

She asked to be buried among them. She had the satisfaction of knowing, before she passed away to her rich reward, that she, with all those whose lives she has seen changed through faith in Christ, could say, "I shall be satisfied when I awake with His likeness."

Annie Norman was triumphant in the hour of death. When she mentioned the name of Jesus her face was radiant with joy. I do not know how it is with Thorwaldsen, but I do know how it will be with her, who, when a little child, sat gazing through her tears to Him who said, "Look unto Me, and be ye saved."

When the many marble statues carved by Thorwaldsen have crumbled into dust, Annie Norman will stand with loved ones around her, of whom it shall be said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—(Rev. vii. 14-17)

Miscellany.

—The Report of Woman's Work in the N. I. Conference of the M. E. Church, is replete with interesting matter. We have only space for the following extracts:—

Mrs. Knowles, Naini Tal: Our girls' school is held in the lower bazaar, and numbers 28 on the books, with an average attendance of 16. These are very bright girls. They sing most of our hymns, repeat readily the Ten Commandments and the Lord's Prayer, and answer almost any question out of our catechism. They are also moderately informed on Bible history. These girls belong to different castes. Three are Mahomedans, six are of the oil-man caste, three tailor caste; the rest are the lowest of the low, the *Dom* caste. When these last arrive at the age of twelve their parents sell them to a low class of Mussalmans, who train them in singing and dancing, and then let them out for infamous purposes. The brightest and best behaved girl in our school was one of this class. One day I missed her from her place, and on making enquiries found her mother had just sold her for the above training. I felt very sad and discouraged on hearing this, and determined to do something to try and save this poor girl from the hands of her destroyers. I went to her mother and tried to show her the terrible sin of thus selling her daughter into such awful slavery and misery. But she laughed in my face and said it was her daughter's fate. She also said: "If I can make a few rupees on my daughter why should'nt I." Finding I could do nothing with the mother, I tried to get at the daughter herself. After a great amount of trouble I succeeded in securing an interview. She came in, notwithstanding her finery, with a down-cast shame-faced look. Her eyes and eye-lashes were tinted and painted with collyrium, her lips and teeth were coloured red with pawnjuice, and she wore a skirt of flaming colour. I offered to take her away from such temptations and provide for her future; but all my persuasions failed. The fascinating scenes of such a life had laid their deadly hold upon the poor thing's heart, and she said she would obey her mother and friends, and lead the life that fate and they had appointed for her. I may here say that the case of these poor girls had been brought to the notice of Government; and it so happened that just then an order was issued that all such girls who had thus been sold should be returned to their parents; and a heavy fine was set on those parents who should thus sell their daughters. So this girl came back to our school; but she never did well after her exposure to so much evil influence, and finally her mother got her to give up coming to school altogether.

Moradabad Boarding-School: Almost at the very beginning of the year there was a deep religious interest among the girls, and special services were conducted by the native pastor in the school chapel. Several were converted and all became more earnest in their religious lives. Some of the smaller girls gave evidence that they had given their hearts to Christ and were striving to serve Him. The class and prayer-meetings have been seasons of interest.

On "childrens' day" eleven of the girls were received into full membership in the church. The older girls go with the Bible-readers to teach in the city Sunday-schools, and sometimes go with them to the village and mohulla work. About sixty of the girls attended the camp-meeting and zenana conference held in Chandausi in November, and many of them went from there with their parents for the winter vacation. We often hear of real missionary work being done by these girls in their village homes. The great aim of the school is to teach and train the girls that they may go out and teach others.

—Mrs. Booth, to a father in despair about his sons:—

I have often listened in wonder to stories from fathers and mothers of the way in which their children, especially sons, set at naught their most reasonable requests, break all their domestic rules, almost mock them at their own tables, trample on the feelings and the right of the younger members of the family, stop out at night, and run into debt for all manner of extravagance as though they (the parents) were perfectly helpless in the matter, and only to be pitied and condoled with! Sometimes I have ventured to say, "well, but whose fault is all this? *Who finds the money* and the home which renders all this possible?"

It never seems to have dawned on these parents that they are really the most blameable parties in the matter, and that God regards them as abetting their children's ruin! You say, "What can I do?" I will tell you what *I* should do, and what I believe God requires you to do.

I should have an interview with the two youths together, and should review the situation of things from first to last. I should show them that I had woke up to my own responsibility, and also to my past folly. I should tell them that I perceived that I was only helping them further into sin and ruin, and that I had made up my mind that our relations must be entirely altered—that unless they were prepared to submit to regulations, and to conduct themselves at least decently and honourably, they could no longer live under my roof or be partakers of my substance.

I should give the young men unmistakable evidence that I intended to be as good as my word by instituting two or three rules straight off, such as the following:—

First.—That they should not be out after half-past ten at night.

Second.—That they should render to me an account of what they did with the money I allowed them, at any rate with the bulk of it.

Third.—That they should under no pretence whatever again go into debt.

I should tell them that the first time they broke these rules, I should compel them to leave my house, and should publish in the local papers that I would not be responsible for their debts!

"Ah, but," you say, "If I shut my door on my sons what would become of them?" I answer no worse, and nine chances to one, not half as bad as will become of them if you go on making the path of the *transgressor easy to them.* God's way is that *the rebellious shall suffer.* You *try* to come between God's rod and your children's sins, consequently you help them down the incline of evil faster than they could otherwise go.

I verily believe, from personal observation that hundreds of young men are hurried to ruin by thus having matters made easy for them, when a short and sharp discipline would pull them up and help them to face the consequences.

I presume that your sons don't know much of hardship or hard work; think of the effect of having to face the world without a home, or without a pound in their pockets! It would then be their turn to ask "*What am I to do?*"

and the question might suggest to them, that discretion in this case, would be the better part of valour. Rebels and spendthrifts are not generally very courageous, and it would have a remarkably cooling effect on their zeal in evil doing, to realise that starvation was just on ahead.

The prodigal would probably never have gone the lengths he did if there had been no goods to take off with him, nor would he have come to himself as soon if cash had lasted longer! Fortunately there is no law in this country by which your sons can compel you to divide unto them your living, either now or hereafter; don't make such a law to yourself by weakly allowing them to play on your paternal fears in order to extort from you the means for their deeper ruin. Let God's plan have fair play, and you will see it will end best.

You say, "I could not bear the disgrace of an *exposure* of their conduct." Ah, there is the joint in your harness! You see you really care more about the *disgrace* than you do about their *sin*.

My dear sir, your sons see this, and so take advantage of your fears to lead you into this weary life. God sees it also, and perhaps here is the reason your prayers have been of no avail. The right state of mind for you to come to is, "I will stop my boys in this evil course if I can, no matter what happens. If I can't do it without exposure, then I'll suffer it but be a party to their wickedness and ruin I won't any longer." When you come to this decision perchance God will take pity on you, notwithstanding the past folly which you so bitterly bemoan.

I would like to publish your story and that of some others I know of as a warning to other parents, though I must say I am greatly disheartened in trying to help *parents*. I cannot help thinking from what I have seen that ninety-nine out of every hundred parents, called Christain, would *rather* risk their *children's damnation* than sacrifice their gentility. I don't mean by this that true politeness, which is the result of a due regard for the feelings and rights of others, for this kind of gentility I often find such people most destitute of; but I mean the education and polish and hollow etiquette of wordly society. They *will have this*, and verily they have their reward! Oh, my dear sir, use your sad experience to warn all with whom you come in contact off the rocks on which your happiness has been wrecked!—(*War-Cry.*)

TELEGRAPHIC NEWS.

London, July 23rd: The Marquis of Hartington will not enter the Cabinet which will be formed by Lord Salisbury.—In the evidence given in the Crawford Dilke Case yesterday, Captain Forster admitted having committed adultery with Mrs. Crawford. The evidence having closed, Mr. Mathews, the counsel for the plaintiff, addressed the Court, during which Sir Charles Dilke three times interrupted him, and excitedly protested against the learned gentleman's allusions to his private character.—The cholera is decreasing throughout Italy.

26th: Mr. Grant Duff has been appointed Extra Grand Commander of the Star of India.—It is reported that he will be succeeded as Governor of Madras by Sir J. E. Gorst, the Conservative member for Chatham.—Lord Hartington has promised to support Lord Salisbury in his Irish policy.—It is reported that Lord Iddesleigh will be appointed Minister for Foreign Affairs in the new Cabinet now forming.—The third report of the Royal Commission to enquire into the depression of trade has been issued. It is of opinion that the question of the depreciation in the value of silver merits early and separate examination with reference to currency as a whole, and with reference to the home monetary system and its relations to India, the Colonies and foreign countries.

27th: It is currently believed that Lord Randolph Churchill will be appointed Chancellor of the Exchequer in the New Ministry, and will be the leader of the Conservative party in the Commons.—The Marquis Tseng has gone to Kissingen to visit Prince Bismarck.

Amsterdam, 27th: Serious Socialist riots took place here all yesterday, and quiet was only thoroughly restored this morning. The rioters succeeded in erecting barricades, and the Police being unable to cope with them, the military were called out, and after firing repeated volleys, succeeded in dispersing the mobs. The casualties were heavy, 14 being killed and 76 wounded badly, of whom 40 were Police.—(Evening.)—No renewal of the riots has taken place and tranquility has been quite restored. The number of killed in the riots now amounts to twenty-five.

London, 28th: It is reported that Sir Michael Hicks-Beach will be appointed Chief Secretary for Ireland.—A Conservative meeting was held yesterday at the Carlton Club, at which Lord Salisbury confirmed the statement that Lord Hartington had promised to support the Irish policy of the new Cabinet now being formed. His lordship said he hoped that the settlement of Ireland would be a lasting one. He was resolved on the meeting of Parliament to proceed immediately with Supply. Parliament, he said, would be adjourned in the autumn until January.—Negotiations are proceeding between England and France for the withdrawal of the French troops from the New Hebrides which were lately despatched there from New Caledonia.—(Night.)—The Marquis of Londonderry has been appointed Lord Lieutenant of Ireland, Sir Michael Hicks-Beach Chief Secretary for Ireland, Lord Randolph Churchill Chancellor of the Exchequer, and the Earl of Iddesleigh Secretary of State for Foreign Affairs.

29th: Lord Halsbury has been appointed Lord High Chancellor, the Right Hon'ble W. H. Smith has been appointed Secretary of State for War, and Lord George Hamilton has been appointed First Lord of the Admiralty.—The statement that Lord Randolph Churchill would be the leader of the House of Commons is confirmed.—The Right Hon'ble Joseph Chamberlain endorses Lord Hartington's promise to support Lord Salisbury's in his Irish policy.—A Convention has been signed at Pekin between the British and Chinese Governments, which provides for the continuance of the decennial Missions from Burma to China. In it the Chinese Government also agree to the establishment of British rule throughout Burma, and promise to encourage the development of trade, which will be regulated by a special Convention. A Commission for the delimitation of the Burmo-Chinese frontier will be appointed. The English Mission which was to have gone into Thibet will be countermanded owing to the Chinese Government apprehending local difficulties. Finally the Chinese Government engaged to promote trade between India and Thibet.

A WOMAN'S SUFFERINGS AND GRATITUDE.

A VOICE FROM AUSTRIA.

NEAR the village of Zillingdorf, in Lower Austria, lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink. I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed in my every limbs. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother bought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigel's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that she had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such progress in our neighbourhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crosses themselves and said they could not help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. To-day she adds her gratitude to mine for God's mercies and Siegel's Syrup."

MARIA HAAS.

The people of England speak confirming the above

AFTER MANY YEARS.

"Whittle-le-Woods, near Chorley,
"December 26th, 1883.

"Dear Sir,—Mother Seigel's medicine sells exceeding well with us, all that try it speak highly in its favour. We had a case of a young lady that had been troubled many years with pains after eating. She tells us that the pains were entirely taken away after a few doses of your medicine.

Yours truly,
"E Peel"

THE EFFECTS HAVE BEEN WONDERFUL.

"Ilford Road Dispensary, Dukinfield.
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"Dear Sir,—I am happy to inform you that the sale of your Syrup and Pills increases here continually. Several of my customers speak of having derived more benefit from the use of these than from any other medicine. In some instances the effects have been wonderful.—Yours very respectfully."

"Pro. Edwin Eastwood, J. B."

PASSENGERS SAILED

Per P. and O. Str. *Tasmania*, 27:

For London—Major H and Master Wylie, Surg-Major Dobbie, Mrs Gale, Mr James Shepherd, Mr R Douglas, Mrs J S Winter and infant, Mr G W Austin, Mrs Maguire, Two Misses Maguire, Master Maguire, Mrs Scott, Master Scott, Mrs Seddon, Miss Motherwell, Mrs Morgan, Mr Kennedy, Mr Baxter, Mr A P Howell, Mr H McCormack, Mr W Lewis, Mrs MacNaughten and child, Mr E Benton, Capt Herbert, Mr C J Knight-Watson, Col Cleland-Henderson, Dr J J Duncan, Mr G Druitt, Mrs Ward, 2 children and infant, Mrs Beard, Mr Roger, Col Chamier, Major Nuthal, Mr J K MacGregor, and Mr J Johnstone

For Brindisi—Mr H A Gockerell, CS, CIE, Mr R S Highet, Mr James Jones, Mr A P Hill, Mr G H Le Maistre, Mr W F Handcock, Mr Woodcombe, Mr Pratt, Mr Good, Mr R J Bruce, Dr E Mulvany, Major Wilson, Mr T S Anderson, Major B A Gilchrist, Surg-Major Flood Murray, Mr C L Sim, Mr Westland, Major-General Nuttall, and Rt Rev Dr Meurin, DD, SJ

For Venice—Major Garrett, and Dr A Greary

For Aden—Major-General Lockhart

PASSENGERS ARRIVED

Per P. and O. Str. *Hydaspes*, 26:

From London—Mr J P Mackerson, Mr Falkine, Mr D Smith, Bandmaster Overall, Mrs Woodward, and Mr A W Brand

From Gibraltar—Mrs Pereira and four children

For Venice—Mr J North, Sir H Prendergast, and Miss Prendergast

From Brindisi—Mr P C H Snow Mr D R Johnson Major Tyndall Mr E Handcock Capt A C Talbot Mr and Mrs Campbell Col Euan Smith Mr J R Scratchley Mr A Stanton Miss King Mr W Goodrich Dr Willmot Mr C H Argus Mr G S D Dale Mr J Farrant Mr A D Younghusband Mr A Younghusband Mr R D Bayley Mr C F Wight Mr Fordham Maj J A Strachan Mr C J O' Brien Mr G Lund Capt M James Mr T H Cumberleg Mr J P Algie and Mr G R Handcock

From Aden—Mr J R McSellan and infant

Domestic Occurrence.

MARRIAGE.

VALENTINE-CHRISTIE—In Edinburgh on the 7th inst., by the Rev. J. H. Wilson, D. D., Barclay Church, assisted by the Rev. J. G. Cunningham, M. A., Free St Luke's, cousin of the bride, the Rev. Colin S. Valentine, LL.D., F.R.C.S.E., Principal of the Medical Missionary Training Institute, Agra, to Janet, daughter of the late William Christie, Esq., Markle, Haddingtonshire.

"BOMBAY GUARDIAN."

The following are the Subscriptions received up to date:—

	Rs.	A.	P.
W. A. Collins, 31st December 1886..	3	0	0
J. Laker, 31st December 1886.....	7	10	0
C. Sharman, 31st July 1886.....	0	8	0

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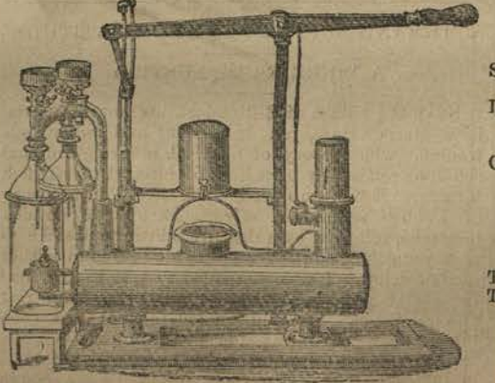

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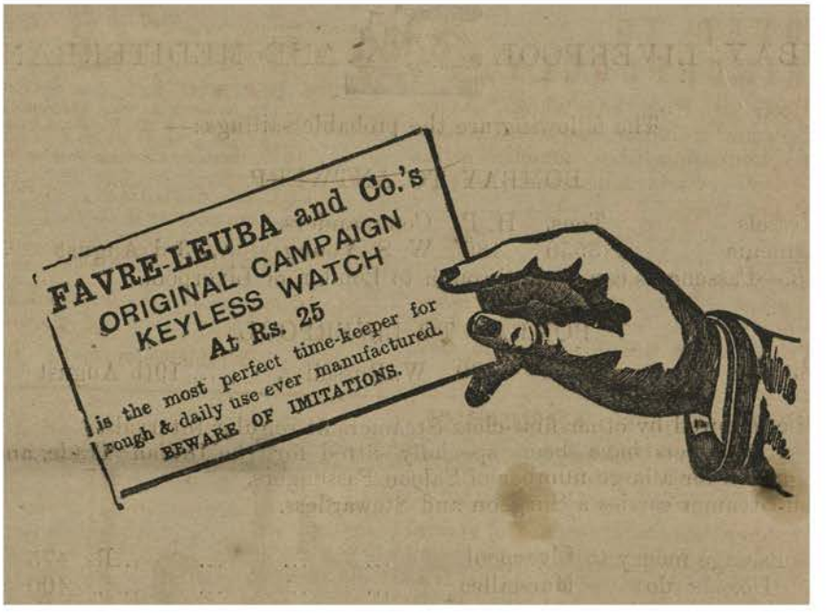

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